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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, OCTOBER 8, 1842. VOL. XXI.—NO. 41

RELIGIOUS MISCELLANY.

For the Register and Observer.

THE SOVEREIGNTY OF GOD.

Many books have been written, and much has been said from the pulpit, by Calvinistic divines, in relation to the doctrine of sovereignty. It may be, probably it is the case, that less is said in direct proof of this doctrine, now, than in former years. It seems to be treated rather practically, than theoretically; that is to say, the idea of the divine sovereignty is not so openly advocated, as it once was, by arguments in its favor, and by meeting objections against it: but it is made to bear upon the eternal interests of the soul, and is represented as an important part of the foundation of the sinner's hopes. It appears to be taken for granted, by many religious persons, that grace is bestowed, and salvation wrought in a sovereign way; and the sinner is then directed to cast himself on the sovereign mercy of God, as the only proper ground of acceptance and favor. We are accustomed likewise, to hear professing Christians affirm, that when they were brought to a sense of their sin and danger, they found no peace, till they had unreservedly resigned themselves to God, to do with them according to his sovereign pleasure.

I know not how modern theologians may have modified this doctrine; nor in what way, they would explain it. Doubtless, it has, at last, in the minds of some, been considerably, softened down, and like many other Calvinistic tenets, had its most revolting features somewhat changed. But be this as it may, I shall feel myself at liberty, to treat the sentiment as we find it in such books as are supposed to form the standards of the Orthodox faith, and as we hear it stated, in its practical bearing, from the pulpit, and by private Christians, in their relations of their religious experience.

If I rightly understand the doctrine in question, it affirms, that the divine conduct is not to be considered as directed by any established principles of rectitude, as we understand them, or by those which ought to govern our practice. The advocate of sovereignty is unwilling to recognize any thing as right, or just, or good, excepting as it is made so by the exercise of the divine will. It has been common to say, God does nothing because it is right; but every thing he does is right, because he does it on this assured ground, he saves one, by, 'plucking him as a brand out of the burning,' and consigns another to eternal perdition, while there was no differenee between the character of the two, except that to all human appearance, that of the latter was a more proper subject of salvation than the former. This is called sovereignty. This is the exercise of that power, which does what it will, irrespective of any law, or rule of right.

If any, reader of these remarks should view them as too revolting to be just, and should hence conclude that I have overstated, or misrepresented an opinion of our Orthodox brethren, I beg him to look at the kindred doctrine of election, which, I think, will satisfy him, that I have nothing exaggerated, or 'set down ought in malice.' The doctrine of election, as it was held by Calvin, and is now held by those who call themselves his disciples, furnishes a fair illustration of the tenet, which we are examining. It declares, that God has elected some to everlasting life, without any foresight of faith, or good works. The Assemblies Catechism, which many of us were compelled to learn in our childhood, says, that '*God, out of his mere good pleasure, from all eternity, elected some to everlasting life.*' Here then, the election and salvation of a part of mankind are founded on sovereignty, alone, on the '*mere good pleasure of God.*' The position assumed does not admit the efficacy of any moral principle of the heart, or of any consequent act, however holy, in procuring the divine favor. It represents salvation to be wholly irrespective of faith and obodience.

This view of God's moral government forms one of the most revolting features of Calvinism. It represents the Father of the human race, as an arbitrary despot, not only partial in his purposes and dealings, but as conferring happiness on a few, without any regard to their character. Nor only, this. The portion of the scheme, that we have surveyed, has its counterpart. The many, who are not chosen to salvation, are consigned to perdition, without any foresight of their sin and impenitence being allowed to affect their future destiny.

But is there no scriptural evidence in support of these views? It may be, that some texts, taken in the letter, favor the doctrine of sovereignty. But there is reason for believing, that such passages are often misinterpreted, or made to declare and support a pre-conceived opinion. It is not always, that a doctrine is proved by the Scriptures, that are quoted in its defence; the doctrine is more frequently believed first, and then the Scriptures are pressed into its support. There is hardly an opinion, however extravagant, or absurd, but may derive some support from isolated passages, taken literally, and without regard to any just laws of interpretation. But we may be certain, that any interpretation of a text, which opposes the general sense of the Bible, and all our most natural and rational ideas of God, must be erroneous. Any theory, that represents the Deity as purposing, or acting in contrariety to his revealed character, to the endearing relations that he sustains to us, must be false, and should be rejected. An opinion, that is at war with the justice and benevolence of God, is destitute of the grand characteristics of truth; it exhibits an error in the first principles of all sound reasoning, and therefore can have no claim to our belief. Men often feel an undue attachment to a system, which betrays them into the exhibition of great weaknesses. They act as if they had rather be known to reason inconclusively, than to abandon a favorite position.

I have said, that every opinion, and every interpretation of Scripture in its support, which opposes the justice and benevolence of God, are undeserving of belief. But here, we shall be met with the objection, that we are not at liberty to pronounce upon the justice, goodness or rectitude of God's dealings, and that to judge of his moral government by any standard, that we possess, is nothing short of impiety.

In attempting to answer this objection, I would observe, that while we confess our incompetency to unfold the mysteries of providence, and to judge of all the ends which God has in view, in his dealings towards his creatures, and therefore would speak most reverently of all the exercises of attributes, we still affirm, that he has given us the liberty to judge of the character of his dispensations, and established a standard, or criterion, by which we may form a correct decision, and one, that will vindicate his moral government against every charge of partiality, or inequality, that has ever been alleged against it. We know, that the ancient Israelites were accustomed to say, 'the way of the Lord is not equal.' Yet these were the people, to whom their God was pleased to say, 'judge now, O house of Israel; is not my way equal, are not your ways unequal?' Then were the people, to whom he said, 'come now, and let us reason together;' and again, 'judge now, O men of Judah, and inhabitants of Jerusalem, between me and my vineyard.' I do not speak irreverently, when I say, that in the above instances, the Deity is represented as appealing to his creatures, to something within them, for the rectitude and impartiality of his administration. He does not vindicate his dealings by an appeal to his sovereignty, to his right to do what he pleased. He does not silence the complaints of his people by the voice of authority. No. Instead of this, he is willing that they should 'bring forth their strong reasons,' and by principles, which he had implanted in them, decide the great question at issue between him and them.

If then, the governor of the world permits imperfect beings to judge of the rectitude of his administration, there must be a standard, by which they are to frame their decision. In endeavoring to ascertain what the standard is, or in what it consists, we shall premise two things; first, that God has been pleased to speak of himself as sustaining certain relations to us, such as that of father, lawgiver, and judge, all of which imply rules of action, or laws, by which he, who holds these relations, governs his conduct. Secondly. The divine Being has taught us in his word, that he exercises justice, mercy, impartiality, in all his dealings; that he regards equity and truth, and is 'no respecter of persons.' Now let it be observed, that no person would be any the wiser for these declarations, if he had nothing within himself corresponding to these properties, or if he knew nothing of the relations, we have mentioned. The words, justice, equity, mercy, impartiality, would convey no idea to our minds, if we had not within us that, which corresponds with each of these attributes, or qualities. The use of such terms would be like spreading out various colors before the blind, or creating melodious sounds in the presence of the deaf.

Our conviction, then, of the justice, benevolence and impartiality of God's dealings, is produced by the sense of corresponding properties in ourselves. Thus we are enabled to understand, and apply these terms, as they are used in the Scriptures, in relation to the Almighty. We have no right, nay, it would be an abuse of language, to suppose, or assume, that the Scriptural sense of such words differs materially from that in which we use them, in their application to the concerns of this world; for in that case, I repeat, we should be unable to understand them. Justice, benevolence, equity, impartiality, are the same in all moral beings. It would seem to be impious to suppose, that the Supreme Legislator should violate the laws he has established for the government of his moral kingdom. 'It is impossible for God to lie,' because he is fountain of truth. It is equally impossible, that he should derogate, in his administration, from the rules and principles, which he has prescribed for the direction of the conduct of inferior beings. Nor can he exercise a sovereignty that can change the natures of things, that can convert wrong into right, or right into wrong.

There is a sense, undoubtedly, an important sense, in which the Scriptures recognize God as a sovereign. They state, that 'he doeth his pleasure among the armies of heaven, and among the inhabitants of the earth; that none can stay his hand, or say unto him, what doest thou?' They declare, that 'he worketh all things after the counsel of his own will.' These, and other similar passages, give us the true idea of sovereignty. They show, that in the administration of his moral government, Deity does not consult the will, or bend to the caprice of any inferior being. But this does not prove, that he does not seek the highest good of all the subjects of his authority. It does not prove, that he disregards what we denominate justice, benevolence, and impartiality. It does not imply, that he acts arbitrarily, or without regard to the principles, and laws, he has established for the regulation of our own conduct.

These truths are beautifully illustrated in our Lord's parable of the householder and the laborers, whom he employed in his vineyard. Some of these went to their work early in the morning, others at the sixth, others, again, at the ninth, and finally, a certain number, at the eleventh hour. With the first class, the employer agreed for a definite reward, they were to receive 'a penny a day.' To the others, he engaged to give 'whatsoever was right;' and this promise, by the way was a recognition of the principle of right, of the obligation to observe the law of justice. When the laborers, at the close of their services, came to receive their wages, a murmuring arose, occasioned by the householder's giving as much to those, who commenced their services at the eleventh hour, as to those, who had labored from the morning. They were answered in this way; is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?' This is the language, and the conduct of a sovereign. But here was nothing arbitrary, or inconsistent with right. The employer wronged none of his laborers. They who complained of his conduct, received their stipulated reward. If the will of the first class, who 'murmured against the good man of the house,' had been consulted, probably they, who came in 'at the eleventh hour,' would have received little or nothing. The same might have happened, if either of the other classes have been allowed a voice in the matter. The householder, however, did not ask the opinion of any of them. He proceeded in his own course, and the rectitude of his conduct seems to have silenced every murmur.

I shall now conclude the remarks, which I have ventured to offer, in relation to this subject. I cannot promise myself, that they will appear new to many, who may read them, or that they will be found to justify a claim to originality. This is a matter of little moment. If they should only excite the minds of any, who have been perplexed, and appalled by the doctrine of sovereignty, to a careful examination of the grounds on which its advocates rest its defence, and that examination shall close with the conviction, that in its popular form, it is unwarranted by reason and Scripture; and if they shall feel persuaded, that the ideas of divine sovereignty, which I have suggested in my last observations, are worthy of 'the Father of our spirits,' the just, holy, merciful governor of the world, I shall be satisfied; for I shall not have 'labored in vain.' T.

For the Register and Observer.

UNITARIAN CHURCH AT SAVANNAH.

The reading of the Rev. J. Whitman's letter, asking aid for the Church in Savannah, in the Register of 17th inst, affected me deeply, for I remembered the time, when about seven years ago, I left my invalid wife there with her daughters to spend the winter among strangers. She afterwards told me of the shudder, with which the Orthodox women were struck, among whom she was thus providentially thrown, when a disclosure was made of her religious opinions. Had a real, substantial wall of granite arisen between them, it would not have cut her off more completely from their religious sympathy, than the annunciation, that she was a Unitarian. How comfortless the situation of a woman a thousand miles from home, compelled by remorseless and slow-consuming disease to leave her husband, pastor and country behind her, in the faint hope of postponing a little the fatal hour! It was then, that the kind and apostolic Bascom was a minister of Christ indeed. Though personally never acquainted with him, I love to hear him praised, and his name rises to my memory and fills it with sweet but melancholy images whenever the Unitarian Church in Savannah is mentioned. And shall not the Church, which this lamented minister of God planted and watered with his tears, and nourished by his piety and prayers, be sustained now that he has been called away from his labors? Shall the flock be scattered, as soon as the devoted shepherd is taken away by the hand of God?

The request now made by this Church, as I learn from Mr. Whitman's letter before alluded to, is in its nature, of a temporary character. A burden weighs upon it, which must be relieved, it is true. When this is once done, however, it is done forever. No annual calls are to be made, but the Society is fully competent to go on from its own resources. They have already made uncommon exertions themselves, and delayed to appeal to their friends, till they have exhausted their own means. These are the very Societies to assist. I would not indeed by any means be backward to second the zeal from associations; but it is obvious, that such enterprizes partake more or less of experiment. We can but conjecture as to their future usefulness and efficiency. But in this case we have the best evidence from what our friends in Savannah have already done, that they possess the stamina necessary for a vigorous growth. Let us then help them at once, and set them on their way.

Beside, it would be a shame, as well as detriment to the Denomination, that the principal city of Georgia should not possess a single Church for our simple faith. Indeed this is the only Unitarian Society, I believe, in the whole State of Georgia. As such then it should be carefully preserved as good seed, which will doubtless, if not now nipped in the blossom, by and by, bring forth and bear fruit, perhaps a hundred fold.

We ought therefore to preserve the Society in Savannah, because it has been, and will be, a comfort and consolation not only to our friends stationary in Savannah, but to the enterprising merchants, and numerous invalids, that resort thither for traffic or for the benefit of the sweet breezes of the South.

We ought to sustain it, as the child of many prayers and tears, and the tender lamb of the departed Bascom.

We ought to put forth our hand and save it, because it has wrought manfully in the cause of pure and undefiled religion, which is the best evidence, that it will do so hereafter, should it now be saved from perishing.

And we ought to uphold this Church, because it is the only Candlestick, we have in Georgia, to diffuse through her wide domain the true rays of Gospel Truth.

Newark, N. J., Sept. 26.

CORRESPONDENCE.

Providence, R. I. Sept. 17, 1842.

Gentlemen,—I have just read the earnest letter of Mr. Whitman in your columns, appealing for assistance to the Society of our faith at Savannah. And I am inspired to add my feeble testimony to the necessities and the merits of that society. Mr. Whitman prefaces his remarks with a reference to an application for assistance from Rochester, N. Y. He desires all due concern and aid for the Western churches, but would, at the same time, speak a word for the South. His reference, in the connection, was almost unavoidable. No one interested for the Southern churches can be blind to the letting of the current of interest in our denomination, towards the West, to the exclusion of the South. If this be not true of the sect in general, it is certainly true of its accredited organs. The watchword of necessary effort is '*the West! the West!*' expressions of sympathy are for '*the West,*' assistance in the shape of books are all for '*the West,*' and it would seem to be forgotten, that there are, in the South, a few struggling sentinels on the watch-towers, earnestly contending 'for the faith once delivered to the saints,' against a fierceness of exclusive bigotry, unequalled in any other part of the continent, I would not divert one tittle of the interest now felt for the Western Churches, and direct it to the South. It is little enough to serve any purpose, we well know; too little, almost, for any better purpose, than to bring pity upon exertions so feeble, stinted and limping, in a denomination so wealthy and able. But I would arouse a sentiment of the injustice of this exclusiveness and inspire a degree of fresh emotion that shall enliven and stimulate our brethren of the South.

This silence and coldness of the organs of our faith towards the Southern churches may be altogether fortuitous. But that it should deeply wound and discourage them, is not to be wondered at. An extract from a late letter from one of the Society, at Savannah, says:

'Our society remains in much the same condition that we were in a year ago. We have felt encouraged by a donation of $100 from Mr. —— of ——, who passed the winter here, and $150 from Dr. Colman's Society in Charleston, which enabled us to pay the interest of our debt. But still we need further pecuniary aid; and what is worse, we must have it, or we shall soon cease to exist as a society. A little pecuniary assistance now, and a permanent minister in future will establish us on a firm basis and we feel confident the society will increase and spread the knowledge of our faith throughout the State, as well as support and aid Dr. Gilman of Charleston. But if it fail, Dr. Gilman will be the only Unitarian clergyman in all the Southern country. You, sir, can realize what his situation must be in such a result. Is it not possible to our Northern friends to exert themselves a little in our behalf? We look in vain to the columns of the Register for a word of sympathy or encouragement. We hear much of the 'wants of the West,' and the papers are full of sympathy and encouragement for them, but as for the few Unitarians here who have stood firm against all assaults, and battled manfully for the cause, they seem to be cast off, as unworthy of a word, or scarce a thought.'

This is a strong expression of feeling, but it can scarcely be condemned. Had the Savannah society been lukewarm in interest or deficient in action for themselves, they could not justly complain of indifference in others. But there is not a society in the country that has made more deserving and successful efforts in proportion to their means. They have erected a beautiful, though unpretending church, at a cost of about $8,000, of which the deficit is only $3,000. They have raised $100 a month for the payment of their clergyman, and the burden of all has fallen upon comparatively a very few. Seven individuals, as stated by Mr. Whitman, have contributed, in about as many years, more than $8,000! And they have thus 'borne the burden and heat of the day,' without murmuring, having received during their whole existence as a society, only about $300 through foreign aid. To that aid they are now compelled to appeal.

Shall the appeal be made in vain? This question involves a discussion of the comparative merits of the cause in different sections of the country. Such a discussion the friends of the Savannah society are fully prepared to meet and enter upon. And in the first place, the pertinent inquiry made by Mr. Whitman comes forcibly up. Is it not better to sustain churches already formed, than to gather new ones? There can be but one reply. If there be an eagerness to gather new churches, while old ones are tottering and sinking back into nothingness, if nothing will please except the feverish excitement of going over new ground, if our people are better satisfied with the seeming progress thus exhibited than with a sound although less imposing reality, than the whole matter of domestic missions is a miserable farce, for the eyes of men, not a concentration of sober, useful effort for the eyes of God and the good of immortal souls. Then the faith itself, under this illusory appearance of accretion, is weakening and burdening itself, every year, and laying up a store of wretched disappointment for the future.

A second question occurs in this immediate connection. Is the salvation of this particular church of so much importance as the foundation of new ones elsewhere?

Those who are conversant with the South, will answer in a fervent affirmative. The arguments for aid to the West, that exert such a power over the hearts of our people, and so deeply excite their sympathies, may be employed, in equal power, in behalf of the South. And there are other arguments in favor of the South, of far more impressive and immediate weight than can be brought forward for the West. It seems to me that from no other portion of our country does there come up to our ears a call for support, so loud, so earnest, so thrilling, as from societies of the South. A strong tie binds us to the West. Friends are there. New England has greatly contributed to people its 'oak openings and prairies. New Englanders are wielding the axe by its streams, and dwelling in its humble log cabins. And we should be cold-hearted indeed, were we neglectful to supply them with the religion that is our own consolation, and that is inwoven with their tenderest associations. But are there no New Englanders at the South? Yes—the churches of our faith there are mainly made up of New Englanders—with recollections as fond, and associations as tender, as those New Englanders at the West. And what is more and greater, there are hundreds of young men among us, that are employed as mercantile clerks in the Southern cities. There they are, separated from the conservative influences of home and friends, at the age when the world appeals to the soul with its most seductive flatteries, and exposed to temptations of the severest character. The West may be characterized by a dangerous mental freedom, that may sometimes run wild into infidelity; but the Southern cities offer to the lips an intoxicating cup of sensual pleasure, involving mind, heart, everything, in ruin. And there is little to offer restraint to indulgence and encourage in the paths of virtue. There is not a healthy public opinion, sensuality entails its blight upon character, and what is more, the preaching of the churches of other faiths, is a vain thing. *Religion* is on one side of the street and *life* on the other. Religion does not bear upon life. It makes a loud resounding here and cry, but it is as 'sounding brass and a tinkling cymbal.' Shall our churches then be closed? Shall our Northern young men, in the midst of this terrific, yes, *terrific* exposure, indifferent to other churches from want of sympathy in belief, be turned from the closed doors of our own? I call upon all who have dear friends at the South, to come forward *now*, and lend their aid to prevent so dreadful a result.

There are other points of moment in reference to the extension of assistance to Southern churches. There are some of a peculiar character, involving peculiar prejudices. I think that on all points these included, the subject may be boldly met.

But I have written only to make a few suggestions, and not to discuss the subject. I would that abler advocates might second the exertions of Mr. Whitman, whose character is a sufficient pledge for the excellence of whatever cause he may advocate.

Yours, &c. H. F. H.

Rhode Island.

There are those in our communities, who seem to be zealously anxious to convey the impression that the upper classes in our sister State, at this time, are guilty of the most hard-hearted oppression of the poor, grinding them into the dust. One or two facts that have lately come to our knowledge seem to bear signal testimony to a contrary state of things. The Sunday Schools of the two Unitarian Societies in Providence and that of the Unitarian Ministry at Large lately joined in a rural celebration. No distinctions of *caste* were made, but the rich and the poor, both of parents and children, mingled in the same sports and assembled around the same table. It was a delightful spectacle, and afforded a signal commentary upon the allegations against the rich. For, of course, the School of the Poor was invited by the other Schools, and the refreshments were all provided by the latter. There were about a hundred and fifty children of the School of the Ministry at Large at this celebration.

It may be mentioned, in addition, that a contribution for the poor purse of the Minister at Large was taken up in the Unitarian Churches last Sunday, which resulted in a liberal sum; the contribution of Rev. Mr. Hall's Society was the largest, with one exeeption, that has been taken in the Church, since Mr. Hall has been in Providence. This fact speaks volume.

LIFE OF WILLIAM ROBERTSON CONTINUED.

In 1766, Mr. R. published a small volume, entitled, 'An Attempt to explain the words, Reason, Substance, Person, Creeds, Orthodoxy, Catholic Church, Subscription, and Index Expurgatorius. By a Presbyter of the Church of England.' This work, which is written in such a style as to convey a very favorable impression of his talents and learning, also unfolds very clearly the state of his mind on the important and interesting questions with which at this critical period of his life it must have been engrossed. It presents to us in a short compass the result of much thought and reflection, and sound and judicious views not only on the Trinitarian controversy in particular, but on the great principles of free inquiry, and the right use of reason in matters of religion, which are the basis of all consistent Protestantism. Under the titles, 'Substance and Person,' and 'Creeds,' we have a rapid but striking and very just historical sketch of the rise and progress of the Arian and Athanasian parties in the church; when idle questions of words and names, to which no one even pretended to affix an intelligible meaning, were made to take the place of the essential truths and principles of the Gospel, and, what was worse, expelled the spirit of the Gospel from men's minds, to make way for the dæmons of faction, priestcraft, and persecution. Then first not only were creeds drawn up in all the pride of technical forms on points utterly unknown to the Scriptures, but imposed on the churches of Christ by the terrors of an anathema. This would have been only an empty menance; but unhappily, along with these feuds and divisions came in also the fatal union of church and state, enabling bishops and councils to lord it over the consciences of their brethren; wielding for this purpose a delegated portion of the secular power with which the emperor enslaved them all.

This little work attracted a good deal of attention at the time of its publication, and speedily went through three editions. The author presented a copy to his *Alma Master*, the University of Glasgow; and it is somewhat remarkable that a book of so heretical a cast procured the degree of Doctor in Divinity, from a *senatus academicus*; every member of which had of course subscribed the confession of faith, for one who so publicly avowed himself a professor of the most obnoxious form of a doctrine every where spoken against. Perhaps the recollection of his services forty years before may have contributed in some degree to this result.

This treatise of Dr. Robertson's gave rise to a tract entitled, Observations on a late Resignation, by the Rev. Philip Skelton, an Irish clergyman and a friend of the author; who though publicly expressing a dissent from his opinions did not suffer the change which had taken place to destroy or diminish his personal regard. He even offered him an asylum in his house, or, if he declined this, a liberal contribution to his support. Dr. Robertson declined placing himself under this sort of obligation, but their friendship and correspondence continued to the end of his life; and it is understood that a grandson whom he sent to the University of Dublin, was taken under Mr. Skelton's care and patronage.

Shortly after the puplication of this treatise, Dr. Robertson quitted Ireland, and resided for some time in London; where the attention which his work received from the public and the interest excited by his then uncommon history, procured him a good deal of notice from persons of eminence. It was some time however before he obtained any provision for the increasing wants and infirmities of declining years; though overtures appear to have been made to him, which his high principle and integrity induced him to decline. It is said that a nobleman, connected with the administration of the day, called on him, and after some handsome compliments to his talents and character, expressed a wish to engage his services as a writer in support of government. Give me *truth*, my Lord,' replied he, 'give me *truth*, and I will write.' He heard, it is added, no more of this proposition.

In the year 1768 the Mastership of the Wolverhampton Grammar School became vacant, and was conferred on Dr. Robertson by the Merchant Taylor's Company of London. For some time however the income of this appointment, never very ample, was reduced to a mere pittance, being burdened with a pension to his superannuated predecessor. His wants however were but moderate, and he not only knew how to accommodate them to his resources, but had learnt, in whatsoever state he was, therewith to be content. 'My own private affairs,' says he in a letter to a friend (Aug. 25, 1771), 'are exactly *in statu quo*. The old incumbent is still alive and well, so that his forty pounds deducted out of seventy must be felt. But as my desires are very moderate, I want no other necessaries; and as for the superfluities of life, perhaps I am better without them.' At Wolverhampton he also lived in comparative obscurity, occupied with the routine of his school duties. He was however preserved from actual want, by the contributions of several friends who revered his virtues, and had not forgotten him in his retirement. Among the rest, he received a legacy of £500 from an eminent dignitary of the church of Ireland, whose name however has not transpired.

In 1772, Dr. Robertson took an active part as one of the committee of the petitioning clergy, in the management of their application for relief from subscription to the articles. By abandoning his preferment, he had taken his own method of relieving himself from this heavy yoke, as far as he was personally concerned; but he was not on that account the less interested in the exertions made by many of his brethren to procure legal redress. This petition was brought forward by an association of some clergyman of the establishment and a few of the laity, called, from the place of their meeting, the Feathers Tavern Association. It was drawn up by Archdeacon Blackburne, the celebrated author of 'The Confessional,' a work which had recently made a very powerful impression on the public mind.

Though considerable exertions were made to procure signatures to this petition, from clergymen in different parts of the kingdom, the entire number only amounted at last to about two hundred and fifty. It cannot be doubted that this short list comprises but a small portion of those who felt themselves aggrieved by the present system, and would gladly have seen a relaxation of it. But the majority were cautious and timid, unwilling to commit themselves, desirous to put it off to a more convenient season; and others, after making fair promises, hesitated and drew back at the last moment. Of too many, their subsequent conduct constrains us to say, that though they would have had no objection to step into the enjoyment of liberty through the virtuous toils of others, they had a much stronger attachment to the praise of men and the good things of this world. Among those who *did* sign, we find however a noble band, whose names deserve to be held in lasting remembrance,—of some of whom the world was not worthy.

The petitioners decided to address themselves in the first instance to the House of Commons, where their petition was presented by Sir W. Meredith, and after a long debate, in which Sir G. Savile particularly distinguished himself, was rejected by 217 to 71. All things considered, the minority was as large as had been expected even by the friends of the measure; and its supporters had so decidedly the advantage in the debate, that there seemed little reason to doubt that by perseverance and 'agitation,' the voice of truth and justice would at length be heard. Unhappily more timid counsels prevailed;—the application was not renewed in the succeeding session; and thus the question was allowed to fall to the ground. After a lapse of nearly seventy years, it is but probable that neither the public at large, nor the ruling powers in church or state, would now be even as well prepared as they were then, to listen with favour to a similar proposition. Indeed it is very doubtful whether among the aggrieved party as many as even two hundred and fifty could now be prevailed on to put their names to such a petition.

When Mr. Lindsey opened his chapel in Essex-street, he was desirous of obtaining the services of Dr. Robertson, as a colleague; and in the beginning of 1778, when this venerable confessor was already upwards of seventy-two years of age, he was on the point of removing to town for that purpose. But having been informed that some persons, with more zeal than knowledge, were about to institute a prosecution against him for teaching without a license, he, with the spirit of a young warrior, determined to stand his ground and abide the event. As it happened, this illiberal scheme came to nothing. A popish seminary of some consequence was established in the neighbourhood, and it appeared that a prosecution could not be carried on with any decency against the one, without being also instituted, on the same principles, against the other,—which they knew would be very unacceptable to the ruling powers; and thus the Unitarian found himself safe under the protection of popery?

After this period, Dr. Robertson spent

the short remainder of his life in the settlement which had been provided for him at Wolverhampton, continuing to discharge the laborious duties of his office as long as health and strength remained, and living in the greatest harmony with all classes. He was accustomed to express great thankfulness for the lot in life which it had pleased Providence to appoint for him; though he had certainly met with severe trials, and, in the last few years of his life more especially, much affliction and sorrow; having been bereaved of the whole of his once numerous family, and left in his old age a solitary pilgrim, to pursue, in a land of strangers, his journey to the grave. By him, however, this heavy dispensation was received in that meek submission and cheerful trust, which is the portion of those only who can look forward, with a fixed and abiding faith, to the regions where the holy and good shall meet to part no more. He died at Wolverhampton, May 28, 1783, in the seventy-seventh year of his age.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 8, 1842.

THE INTERESTS OF RELIGION BEFORE THOSE OF A SECT.

This motto must be constantly before the minds of those who from week to week are obliged to fill up the columns of a religious newspaper. Yet it is by no means easy to keep it always in view, and to write every paragraph in reference to it. One part of the duty of an Editor is to read, as well as to write. He must peruse daily the columns of a large number of religious newspapers, from all parts of the country, devoted not only to the interests of the different denominations of Christ, but also to the different parties and subdivisions of those denominations. Persons who are in no ways connected with the press are not aware of the multitude of these papers, and we intend some time to present our readers with a list of them. As they exchange with each other, each Editor may see the whole of them. But a single exception is made in this rule to our case, (we know not whether it is made in any other instance) viz., that of the Churchman, the paper in the interests of the High Church, or Oxford division of the Episcopal sect in N. York. This paper refused to exchange with us, some time since, but as we cannot live without it, we have paid the subscription fee, and now enjoy it from week to week.

But in reading all these papers, with their clashing arguments, statements and recorded facts, the antagonistic spirit is too often aroused, and we verily believe that nothing but the large number of them restrains some of them within the bounds of decency. It is in our power, if we improve our opportunities to learn some of the wisest lessons as to the mingling of good and evil influences in sectarianism. But it is difficult, it requires constant struggling with ourselves, to overlook many petty and vexatious matters which we should be glad to represent in their true light, and to resist the temptation of continually spreading a word for ourselves. Now our desire and our intention is to regard the interests of religion as infinitely superior to those of a sect. He who is not wholly blinded by party passion, cannot fail to see clearly his duty in this respect. We must silently bear provocations and insults, and let slip many opportunities of winning an early triumph. If any of our readers should be pained or displeased by any sentiment expressed in our columns which shall appear to them unkind in spirit, uncourteous or uncharitable, we must rely on their forgiveness by offering the simple plea, that we suppress tenfold more than we utter. Our paper, with a circulation approaching to near four thousand copies, is read by disciples of our faith in a great variety of situations. In this neighborhood, there are so many other sources of religious information and interest to our brethren, that their wants are somewhat different from those of others who in distant places may hold our faith in utter loneliness and without sympathy. They are exposed to attacks, often severe, and somewhat virulent, from those who think them to be under the influence of dangerous errors. They have fairly to fight for peace, and they cry to us to fight for them. Still we must keep in view the conviction which is based upon the motto for these remarks. We must remember that there are solemn and sober lessons and doctrines of the Christian faith, denied by no party, needed alike by all, and demanding constant and earnest inculcation. We go all lengths with the Calvinist in believing that the Christian Life and Character must have a beginning in a change of heart, in every true disciple of Jesus Christ; we believe that there is always a moment when this change *is begun to be made*, and that the Spirit of God helpeth our infirmities. It is evidently for the interests of true religion that we press our belief on these points more earnestly, than we wage war against the fancies that a Christian character is acquired, and Christian experience attained in a moment, and that the transports of devotion felt under the excitements of prolonged meetings, or services by lamp light, are miraculous operations of the Holy Spirit. So we might say of all the other great doctrines of Christianity, when set in contrast with the puerilities, the superstitions and the inventions of the dark ages of theology which fritter away the life and power of the Gospel. We long to see the truth established, and operating with all its energy. Not only unbelief, but error, lies in its way. We must take note of the error, but we must make far more of the truth.

This purpose we would keep in view, notwithstanding our many temptations to overlook it. We know that men need the divine doctrines, the solemn warnings and the comforting lessons of Christianity. The best and the worst among our fellowmen, are equally valuable to us as evidences of this truth. We believe that while very many of them are estranged from faith and holiness by corrupt hearts and by wicked lives, very many more are repelled by the gloomy and uninviting aspect which the religion of Jesus Christ is made to present to them. The true doctrines may be boldly spoken in all ears; there is not a living being who may gainsay them, or despise them, but at his own peril. But all sorts of subterfuges and excuses, and many of them satisfactory, may be found by those who seek them, as a shelter from a great deal of the religious counsel addressed to them. Nor must we forget that we owe a duty, not only to our common faith, but to those also who look to us to vindicate the views which we and they take of it. We regard these views as true, and as infinitely valuable, and as far preferable to those maintained by other denominations. They think the same of their own peculiarities, and according to their convictions they express themselves sometimes in a way as distasteful to us, as anything that we say can be to them.

Let us then have the credit of feeling the interest which we profess in the progress of true religion and the triumph of holiness and piety. Unitarians generally are not bigoted. We believe that they contribute liberally to many religious movements and measures over which they have no control. We know of a member of one of our Churches who holds a mortgage upon a Church edifice of another denomination, whose judgment of us is very severe. The interest on the mortgage is in arrears, and the individual in question might close the doors of the edifice on the next Sunday. But he does not even exercise his lawful rights, still less his bigotry. Look over the list of subscribers to the Prison Discipline Society, which as far as it influences the Prisoners is wholly under the control of Orthodoxy, and you will find on that list liberal donations from our brethren. The Chaplain of our State Prison, excellent and faithful and successful in his labors as he is, lately felt at liberty to request, a most estimable member of an Unitarian Church, a man whose whole heart is devoted to the cause of Christian piety and charity,—not to say one word about religion to any of the prisoners, lest he should impede the good effects of the recent revival there. Were it not for the appearance of boasting we might record various particulars in large and small matters in which our brethren show their interest in the triumph of true religion, to exceed their interest in the spread of their own peculiar views. How many of our parents send their children for education to Orthodox and Baptist Seminaries, which in their advertisements promise not to exert a sectarian influence, but in many instances notoriously break that promise? But we are in danger of forgetting the good purpose which we have been endeavoring to illustrate in these remarks.

UNITARIAN CHURCH IN SAVANNAH.

We have inserted upon our first page two communications in reference to the Unitarian Church in Savannah. There is a querulousness in the tone of one of them which leads us to make a few remarks upon it. And first we would say that neither the importance of aiding our feeble Churches whether at the West or at the South, nor the amount which any of them has received or is likely to receive, calls for any disputation concerning their relative claims. Each has something peculiar in its necessities or its prospects, and we apprehend it will be found very difficult to urge the merits of any one by comparison. It is important that all that need assistance should receive it, but no one has been so highly favored by charitable gifts, as to have been even the innocent occasion of wrong to any other. Our Providence correspondent thinks that *the West, the West*, has monopolized the interest and the gifts of the accredited organs of Unitarianism, to the exclusion of the South. This is not sure in any sense which involves a want of feeling or kindness for our brethren at the South. The West of course has been more frequently mentioned because we have ten Churches there in proportion to one at the South. The Unitarian Church at the West which has received the largest amount of the charities of their Eastern brethren, is that at Chicago; that which has received the next largest sum is the Church at St. Louis. In both these cases very large sums have been given, but it was in consequence of the pastors of these two Churches coming hither and presenting their claims before our various religious Societies. The average sum voted by the Officers of the American Unitarian Association to the Western Churches, is two hundred dollars, and that sum will be voted to the Church in Savannah. Whether the claims of the West are superior to those of the South, is a point which does not need to be discussed, but if our brethren at the South will send an accredited Agent here to plead for them in our pulpits, and if he can make out as strong a case as the pastors we have referred to did for their Churches, we think we can promise them like success.

As to the remark in the letter quoted by our correspondent, 'we look in vain to the columns of the Register for a word of sympathy or encouragement,' we would reply in the kindest manner, that we know the writer to be mistaken. As much of a friendly and sympathizing notice has been taken of the Unitarian Church in Savannah, as of any other Church in our denomination. The young and the promising are very naturally spoken of more frequently and encouragingly when first standing in life, than the advanced and the long established. This statement will apply to all the facts in the case before us. It has been supposed that the members of our denomination at the South, were men of wealth, at least till the late depression of business, while with the emigrants to the West, it was widely different. Savannah is a great way off, but few of us have ever been there, and our brethren there have never made a public appeal. But if any one of them will turn over the back volumes of the Register, we think he will be convinced that their interests and experiences have never been slighted in our columns. In connection with Mr. Bascom's labors, and those of Mr. Whitman, and lately in the melancholy bereavement which deprived them of their youthful pastor Wm. V. Thacher, the Register has always expressed the sympathies of the denomination, knowing not that more was needed. Indeed we have felt a lively interest, and a tender regard for our brethren at Savannah, solely from knowing that in their house of worship, there is a marble tablet copied from their hearts, to record the Christian virtues of our excellent and much loved friend. With all cheerfulness and earnestness do we now reiterate the appeal of our brethren at Savannah for aid from our brethren every where.

THE TITLES OF BISHOPS.

Will either of the organs of one of the different parties of the Episcopal denomination be kind enough to inform us by what right Bishops in these United States take their titles from the different civil Commonwealths? We are very much at a loss to perceive the justice or the propriety of this measure. If we are not mistaken likewise, it is contrary to the general and universal usage of all the forms under which Episcopacy prevails. The Pope when he was the temporal monarch, as well as the spiritual head of all Italy, never assumed a wider title than that of Bishop of Rome. The English Bishops likewise, take their titles, not from the countries over which their dioceses extend, but from the cities in which are their palaces and cathedrals. Thus we have the Arch-Bishop of York, not of Yorkshire, the Bishop of Chester, not of Cheshire. The Catholic Archbishop in the United States, is content to add the city of Baltimore to his title, and Bishop Fenwick calls himself Bishop of Boston, not of Massachusetts. But American Episcopacy assumes a loftier soul. The smallest number of Episcopal ministers in any one of our States is seven, the largest, i. e. in New York, is two hundred and ninety seven. We concede the right of these ministers, with their flocks, to put one minister over them all, and to call him their Bishop, but how the individual thus appointed becomes Bishop of one of our States, we cannot conceive. Our Governors, Chief Justices, Attornies General, &c., have a right to designate themselves by the respective States where they have authority, but this right is given to them by the mode of their appointment to office. Most of our readers need not to be informed that the New Testament usage of the word translated Bishop, is simply to designate the pastor, teacher or elder, of a single company of Christian believers, and that it was not till the last of the Apostles had been more than two centuries in his grave that the assumption of control by one minister over other ministers and over several parishes, laid the foundation for Episcopacy as it now exists. Satisfied as we are of these facts, and being able moreover to quote Episcopal authorities in proof of them, we consider every pastor of a church to be a Bishop in the New Testament sense. But as we have already observed, any number of ministers and parishes have a perfect right to set an individual over them and call him a Bishop. Our query is how does such an individual become the Bishop of one of our Commonwealths?

If any reader should think our question to be hypercritical, let us remind him that it is well to consider 'whereunto such things may grow.' This fashion of adopting titles from our civil Commonwealths, taken in connection with the fact that by fortuitous circumstances our national chaplaincies with few exceptions, are filled by Episcopal ministers, it seems to us by no means impossible that the members of other denominations may yet come to be called even in this free land, by the odious title of Dissenters. We are even now indiscriminately branded as sectarians, and this by a party which sixty years ago felt obliged to send men across the ocean for consecration in order that the Christian Ministry might be perpetrated on this continent.

We repeat our request for some 'authorized' explanation of these Episcopal titles.

RENUNCIATIONS OF TRINITARIANISM.

We recently stated that five clergymen in Western New York who had been preachers of Orthodoxy and Trinitarianism, had lately renounced their erroneous views, and had become preachers of the simple and unadulterated doctrines of the New Testament. One of our contemporary prints think that it would have been more satisfactory if we had mentioned the names of these preachers. We have no objection so to do, and we presume that the individuals in question will not take offence at the publication of their names. One of them indeed tells his own story over his own signature in this very paper. Though we mentioned only *five* yet to give Scripture measure as a thank offering to the triumph of Scripture truth, we will now enumerate seven preachers, now in connection with the Unitarians, who but lately were preachers of Trinitarian doctrines in Western New York.

Rev. Joshua Leonard, formerly Presbyterian Minister at Cazenovia.

Rev. Jabez Chadwick, formerly Presbyterian Minister of Pompey.

Rev. Truman Van Tassel, formerly Methodist Minister of Salina.

Rev. Mr. Davis, formerly Episcopal Minister of Albany.

Rev. Wm. Hall, formerly Episcopal Minister of Vernon.

Rev. Mr. Ryder, formerly Methodist Minister of Canton.

Rev. Mr. Tucker, formerly Presbyterian Minister of Albany.

We did not refer to these gentlemen in the spirit of boasting. We were speaking of the deficiency of preachers in our denomination, and remarked that we were compelled to look for the supply of some of our parishes to ministers converted by the study of the Scriptures from Trinitarianism. We apologized at the time for the seeming assurance involved in such an expectation. But if the expectation be a bold one, we have all our past experience to justify it. Whence came our preachers in the last generation? Whence came many of the present lights of our churches? Of course, as we believe our views to be Scriptural and sound, we must expect, (may we not say that we know) that the diligent study of the Scriptures, and the breaking away from all the fetters of creeds, will lead some of those most prejudiced against Unitarian views to adopt them? We cannot indeed expect so much of all those who have been rigidly educated under Orthodoxy. Many strong bonds which it is very hard for them to sever, bind them, and *sometimes new ones are tied when the old are found to be giving way.* Connected with every Orthodox Church and Society with which we have any acquaintance, we know some individuals who are Unitarians, but who for various reasons remain where they are. We would not draw them away. And we must believe that many Trinitarian preachers now living, will before their death be found preaching the pure gospel. We are willing indeed to own, as an offset to this expectation, that in the United States one clergyman, educated and ordained among the Unitarians, is now a Trinitarian, that one young man, educated at the Cambridge Theological School, has likewise become a Trinitarian, and another a Swedenborgian; and also that in England one Unitarian preacher, became a Trinitarian and ceased to preach. We intend soon to present our readers with a very long list of divines of the Episcopal Church Establishment of England and Ireland, who have renounced their Trinitarianism and their preferments, and given the most glorious proof of their sincerity of soul by sharing the fortunes of pure Christianity.

INSTALLATION AT SHERBURNE.

On Wednesday, 28th of Sept., Rev. Richard Stone was installed over the First Society of Sherburne. The services were as follows: Introductory Prayer, by Rev. Mr. Stone, of Mansfield. Selections from Scripture, by Rev. Mr. Barry, of Framingham. Sermon, by Rev. Mr. Bigelow, of Lancaster. Consecrating Prayer, by Rev. Mr. Lothrop, of Boston. Charge, by Rev. Mr. Richardson, of Hingham. Fellowship of the Churches, by Rev. Mr. Bailey, of East Medway. Address to the People, by Rev. Mr. Barrett, of Boston. Concluding Prayer, by Rev. Mr. Robinson, of Medfield.

At the preliminary meeting of the Council, the following resolve was passed.

Resolved, That the Council unite in expressing their regard for the late Pastor of the First Church in Sherburne, the Rev. Amos Clarke, their sympathy with him under his trials, their undiminished confidence in him as a worthy and faithful minister of the Gospel, and their desire to recommend him as such to the Churches.

SECTARIAN INTOLERANCE, AND PROGRESS OF TRTUH IN CENTRAL NEW YORK.

Messrs Editors,—I embrace the present favorable opportunity to present you with a few indications of the progress of Unitarian Christianity in the vicinity of Syracuse, and the state of feeling existing in the minds of some of our sectarian friends. In another communication, you have a statement of the progress of my own mind in the pursuit of truth; and you may be assured, that I am not the only one who has given the subject an investigation, It may be proper to state, that there is a great amount of prejudice existing against Unitarians in this section. The cry of infidel, and heretic, has been echoed, and re-echoed, from almost every pulpit. Such arguments however, with the reflecting part of the community, are not entirely conclusive. Many are throwing off the claims of sectarianism; and like the noble Bereans, are searching the Scriptures daily whether these things are so. As an illustration of the spirit of intolerance which prevails, I send you the following facts. Rev. Mr. Storer was called upon one day last spring to attend a funeral. A Presbytarian clergyman being present, was invited to take part in the services; to which he abruptly replied, '*I cant do it sir.* I CANT TAKE PART WITH YOU. I DONT OWN YOU; some of his friends being afflicted by such ungentlemanly treatment, and believing it to be the effect of sudden excitement, expressed to him their regret, that such a spirit had been manifested on such an occasion. To this he deliberately answered, 'I expected the invitation from Mr. Storer, and had determined beforehand, on what answer to return him. Such treatment, from a common friend, on any *other* occasion, would be painful: but to be thus treated by a minister of the gospel, at the house of mourning, and in the presence of others; and to have such abuse premeditated is painful in the extreme.

Another Unitarian minister whose name I am not permitted to mention, being invited to preach in a neighborhood where there are a number of liberal minded persons, complied with the request. On the following Sabbath, there was preaching in the same house by a Methodist clergyman. At the close of the sermon, a member of the Presbyterian church, who was present arose and remarked, 'that he believed the Lord had sent the Methodist, and hoped that success would attend his labors: but as for the Unitarian, he knew not by whom he was sent, nor by whom he had been invited. He hoped at least he would never come there again, and if he did, that he would find an empty house; for said he, his doctrines are as much worse than those of Universalists as you can possibly imagine. He hoped that their neighborhood, which had always been a peaceable one, and in which there had never been any tale-bearing, nor back biting, would not be thrown into confusion by the preaching of Unitarianism.' Had he added, these that have turned the world upside down are come hither also, the resemblance between him and persecutors of old would have been complete. In a village not far from this place, there is a church built by the citizens for the use of Presbyterians, on condition that it should be free for any other denomination when not occupied by them. A service, not long since, was appointed there by the Unitarians. As soon as it was known to the Presbyterian minister, measures were immediately taken to prevent them from coming into the house in future; and in order to keep them out of the place, he conferred with the Methodist clergyman, and urged the necessity of closing all doors against them, that they might be able the more effectually to put them down. With this proposition, however, he did not agree; but being of a more charitable spirit, replied, that he should not refuse them his house when it was not occupied, should they, at any time, wish to meet there for religious worship. Notwithstanding the spirit of persecution which prevails, the march of mind is onward. Your excellent tracts are circulated, and many are benefitted by their saving influence. Many are greatly alarmed because their craft is in danger; and do nothing but cry, 'great is Diana of the Ephesians.' A clergyman, not long since, while exhorting his congregation in the most passionate manner, exclaimed: 'It is high time, my brethren, that we exert ourselves in a more spirited manner; for Unitarianism, that damnable heresy, is spreading around us to an alarming extent,' and I add, *let it spread.* I rejoice, that as our numbers are gradually increasing, many are becoming disarmed of their prejudices, and are beginning to learn, that Unitarianism is not the monster they have so frequently been taught to believe.'

Salina, Sept. 21st, 1842. T. V. T.

INSTALLATION AT EAST NEEDHAM.

In reading an account of the services at the Installation in East Needham a few days ago, I perceived with regret that the Address to the People by Dr. Lamson was omitted. It should not only be noticed, but if it might be published at full length in your valuable paper, the community would be benefitted by it. It contained several highly valuable truths which ought to be felt as such. The support of the clergy in small parishes in the country is rendered difficult, in some cases at least, by the error with which those so disposed can withdraw from aiding in such support, and Dr. Lamson was full and impressive upon this consideration. In consequence of the withdrawal of individuals from their proportion of pecuniary support, an undue and very heavy weight is thrown upon those remaining in sustaining the ministry. Dr. Lamson presented this matter justly, with much interest and addressed considerations which well deserve the regard of every one, who was, or who would exonerate himself from an equitable share of the expense attending the support of Christian Institutions.—*Communication.*

The omission of all notice of Dr. Lamson's Address was involuntary on our part. We were not present at the Installation, and inserted an account of the services that was sent for our paper, presuming it to be correct. We should be very glad, if Dr. Lamson will send us the manuscript, to publish the Address entire, in our columns.

RENUNCIATION.

Messrs. Editors,—I have long had it in contemplation to give you a brief statement of the manner in which I was led to renounce some of the former tenets of my faith, and to embrace sentiments more congenial with the spirit of the Gospel. For eighteen years I was a member of the Methodist Episcopal Church; nine of which, I officiated as a clergyman, and was a travelling preacher in the Black River Conference four years. The steps by which I was led to my present views were gradual, and almost imperceptible. My mind was first directed to the nature of Christian experience. Witnessing many things during seasons of revival, which, although exciting, were far from exhibiting the genuine fruits of Christianity, I was led to compare modern with primitive revivals. So great was the contrast that I was led to believe, that we had departed in a great measure from the simplicity of the early Christians. There appeared to be an opinion prevailing among a large portion of the church to which I belonged, that religion consisted chiefly in feelings and extacies. Morality without them was denounced by many, as a soul-destroying evil. Those whose temperament was favorable to excitement, became self-conceited and vain, while others of unblemished reputation, became desponding and miserable, I saw clearly, that such sentiments tended to insanity in some cases, and to infidelity in others. Of this I had ocular demonstration. I labored hard to dispel such delusions among my people, and to show them that religion was a principle of sound morality, without regard to extatic feeling, but with little success. My mind was next occupied by the doctrines of human depravity. The popular doctrine, that every man is born with a sinful nature, appeared contrary to Scripture, and to the dictates of common sense. It appeared to me, that sin being a transgression of the law, could form no part of our natural constitution; but must consist of action, only. And as it is said, where there is no law there is no transgression, no one can be called a transgressor until he obtain a knowledge of the law. The conviction to me was irresistible, that the nature of every one is good, perfectly adapted to form a good character. That a child can have no moral character, until it can distinguish between good and evil. I therefore came to this conclusion, that God hath made every man upright, and innocent, but that he hath sought out many inventions.

I was next led to inquire into the nature of the atonement. I had always considered it as a perfect satisfaction to God for every sin committed by man, and that an application of the merits of Christ was made to every believer; that Christ endured the penalty due to the sinner, which was equivalent to eternal punishment, and that sin was an infinite evil and could not be pardoned without the death of an infinite substitute. I reasoned that as no being is infinite but God, our sins required the death of God as our substitute. With this conclusion, however, I was shocked, and confounded for many months. The reasoning appeared conclusive, but the idea was blasphemous. That the unchangeable God should be changed into a man, and the everliving God should cease to live, were propositions too absurd to be classed even with mysteries. I examined my Bible to see if all was right. But what was my astonishment to find that Christ did not die to appease the wrath, but to display the love of God; and instead of his reconciling the Father to us, God was in him reconciling the world unto himself. The words of Christ to his Father, 'I have finished the work which thou gavest me to do,' were continually sounding in my ears. This he said before his ascension. His death, then, which I had considered as the great, and principle work assigned him, and the only one from which we could hope to receive benefit, could not be reckoned among those given him by the father. If the Father sent him to make an atonement, he must have accomplished it before his death. My soul was filled with new sensations of delight. I saw the lovely character of God as I had never seen it before. It appeared to me, that the atonement did not consist in satisfying Divine justice, but in reconciling man to his Maker. And now I saw a beauty and harmony in the providence and government of God, of which before I had had but a faint conception. About this time, having charge of a Bible class, I was requested to illustrate the doctrine of the Trinity. This seemed to be more specially called for, on account of the inroads which were made in the community by Unitarians. I believed myself established in this doctrine, but in order the more effectually to overthrow such dangerous errors, I procured a work which was written for the express purpose of refuting their arguments. This I examined with great care; but what was my surprise to find not a sound argument in the whole. The sentiments of Unitarians, although exhibited only in scattered fragments, appeared to stand unshaken, amid the torrents of sophistry which were poured against them. I laid the book aside in disgust, and resolved to furnish myself with arguments drawn from the sacred treasure itself. I sought as near the fountain head as possible, and determined not to be satisfied short of the clearest evidence. I went on, carefully examining one proof text after another, and laying it aside, until I was obliged to abandon them all in despair. About this time, which was a little more than a year ago, Mr. Storer began to preach in our village; and curiosity led me to go and hear him. I had always felt a strange horror at even the name of Unitarians, and I almost dreaded to have it known that I attended one of their meetings. I expected to hear the preacher rail at experimental religion, and to denounce the fondest hopes of the Christian. But what was my disappointment, to hear the sentiments of my own heart proclaimed with a clearness to which till now, I had been a stranger. I was overwhelmed with astonishment and delight. After the service, I remarked to a friend, that I should be pleased to obtain further information on this subject. He agreed to furnish me with tracts, and I commenced reading. For this my mind was prepared, and I found the principles herein contained, to be to my soul what wholesome food is to a starving man. I devoured them with eagerness. But how was I astonished to find, that I had been for a long time a decided Unitarian in many respects. A new difficulty now presented itself. It was considered among us a kind of crime for a man to differ from the established doctrines of the church. I had formed an extensive acquaintance with members and ministers of our denomination. I saw the coldness with which I should be met by my brethren in the ministry, and how utterly I should be deserted by all my former friends. How sincerely did I deplore the evil of making mere opinions the test of church fellowship, and those too which were framed at an early period of the reformation. But the evil could not be remedied. I was now called upon to make that sacrifice for Christ, which I had often prayed for strength to do, without considering its full import. It was a trying season; but I resolved to be a man, and a consistent Christian. I had received light, and I determined to let it shine. I received an honorable discharge from my church, and united with one in which it is not a crime for a man to frame his own creed according to his honest belief of the sacred writings.

T. VAN TASSEL.

Salina, Sept. 21, 1842.

CORRESPONDENCE OF THE A. U. A.

Hillsboro', (Cherry Grove,) Sept. 5, 1842.

Dear Sirs,—I gladly embrace an opportunity of writing to you, by Mr. Hayward, to thank you for the many excellent tracts you have sent us. It is true, the number of readers among us, (especially of tracts) is small as yet; but since the method we adopt is, not to give them away, but to lend them, they will, be trust, be more useful to our successors than they are to us. A valuable lot of books, which will be a good foundation for a British Library, arrived from N. York, about the same time, that yours came, presented to our Society by Joseph Brooks, Esq., of that city, amounting to some fifty bound volumes.

Subsequently, we have received some good little books from the teachers and children belonging to the S. School of Rev. J. I. T. Cooleridge's Church, presented to the children and teachers of ours. Two ladies of that Church, send the Register and Miscellany to two female teachers in our S. School, for the present year. Mr. D., —— of the same Church and School, has placed in my hands a copy of Livermore's Commentary, to be presented to some male teacher in our S. School. Quite lately, the same ladies have repeated their kindness, in other donations to the same ladies of our Society.

Our S. School was begun some time during the last spring, and numbers from fifteen to twenty children. Owing to the distance at which several of them live from the village,—two, four, and even six miles,—their attendance, as you would suppose, has been somewhat irregular; but they have discovered a very commendable interest in the exercises of the School, when they have been present.

With the School, there is connected a class of more advanced minds, the teachers and others, who spend half an hour in reading portions of the N. T. with me, after the exercises of the School are closed.

We have continued to hold our meeting, every Lord's day, in the afternoon, since I wrote you last, with only the exceptions caused by very infrequent visits at Audubon. I have not, however, preached at A., since the month of May; for the reason that I found it would be more convenient.

The general appearance of our meetings exhibits a considerable increase of numbers, during a twelvemonth past. I am not apprized that any progess has been made toward the extinction of our meeting-house debt, except through the liberality of your Association, which has so often before, I may say, so constantly, shown itself our friend and benefactor.

During the past year, five persons have been received into the communion of our Church—one by letter, four by a public profession, two of whom were baptized, adults.

It is obvious that the members of our Society cherish religious order, as something truly precious to them. Nowhere in N. England, I will venture to affirm, can there be found a more decorous, and attentive congregation of worshippers than ours—or, one, to all appearance, more devoutly disposed. Not a few of them live at a distance from our place of worship, and when people *are* so situated, the inconvenience, at times, of turning out, occasioned by unfavorable weather, the fatigue of the previous week, bad roads, or the want of a conveyance, is what tires their constancy. I have known persons of our Church, and even ladies, walk to town from their homes, on the Sabbath, distances of one, two, and even four miles,—and home, after the meeting, rather fail of attending public worship.

I cannot close, without adverting to the

harmony, which has thus far happily prevailed in our Church—the more remarkable, on account of the peculiar character of its original elements. Before the formation of our Church, we were a collection of fragments from half a dozen different religious denominations—Unitarians, Episcopalians, Universalists, Baptists, Reformers, or Disciples, and Friends. Nay, our meetings were considerably frequented at one period, by individuals of the Swedenborgian, Presbyterian and Methodist denominations. These materials, under other influences and in many other places so discordant, have here coalesced. The possibility of a union among Christians of various sentiments (not only for the object of social worship, but for the enjoyment of Christian ordinances) may be said to have been demonstrated by us. There are, now in communion with us, individuals once belonging to Episcopal, Universalist, Quaker, and Baptist communities. I wish that our example might be of use to other Christians, under similar circumstances.

In looking over what I have written, I find that I made no mention of the *books* that came in the box of tracts. Though not many, nor very rare, they are however such as to deserve a grateful acknowledgment. And this I would repeat, on my own account.

RECENT PUBLICATIONS.

The Boston Miscellany of Religion and Letters, for October. William Crosby & Co.

This Monthly always seems to us to invite perusal first among the religious magazines, on account of its agreeable division of its contents under three classes—the Essays, accompanied by a Sermon, the notices of books, and the intelligence. Such a division and arrangement of the contents, seems to realize our idea of what such a magazine should be. Our readers well know the high opinion which we entertain of the Miscellany; we believe its influence for good, would be felt, and would be visible in every home, and therefore we can recommend it. The present number contains a sermon on 'Self Consecration,' by Rev. Joseph Angier, remarks on African Colonization, an extended review of Burnap's Lectures on the History of Christianity, &c., &c.

The North American Review, No. CXVII October, 1842. Boston: James Munroe & Co.

The articles in the present number of our large Quarterly, bear the following titles: I. Cecil Danby. II. College Education. III. Field Sports. IV. Who reads an American Book? V. The Elder Pitt. VI. Art in Germany. VII. Liebig's Animal Chemistry. VIII. Bryant's Poems. IX. Forest Life.

Each of these Articles will possess peculiar interest for various classes of readers, and this is giving the praise which is most desirable for this species of Literature. There has of late been a striking improvement in the conduct of this review, in treating upon books and subjects of fresh interest, before they are stale, and in season to impart information concerning them. The article on College Education, incorporates some excellent opinions with a review of President Wayland's recent work on that subject. The reviewer justly censures the multiplication of mere boarding schools or barracks over our country, and the dignifying them with the name of Colleges and Universities, by which the standard of education is kept very low, and the interests of the few good institutions are sacrificed. His remarks upon the necessity of reform in the government, discipline, maintenance and internal regulation of our Seminaries of learning, could not be perused by any one without profit. We are glad that the views which of late have frequently been expressed in private, have found so calm and earnest an utterance in public.

The fourth article exposes with much pleasant humor, the mal-practices of some correspondent of the London Monthly Review, in furnishing its Editor with 'original' articles, stolen verbatim et literatim, and page by page from the Journal before us. The reviewer of Liebig's work speaks in the highest terms of the author, as a chemist, but disparagingly as a physiologist.

The Boston Quarterly Review, No. XX. October, 1842. Boston: Benjamin H. Greene.

With the exception of four pages, this whole number is devoted to a Review, which as yet we have not been able to examine as we wish to do, of Parker's Discourse on Matters pertaining to Religion. The other four pages announce that the Review which has been in existence five years is now to be merged in the Democratic Review. Mr. Brownson will always have readers, and the announcement that he is to be an independent contributor to the last named Journal, will be received by many with pleasure.

VALUE OF THE BIBLE.

The course of Lectures announced in the Register of the 10th ult, will commence at Amory Hall, on Wednesday Evening, the 12th inst, at 7 o'clock; and be continued on Wednesday Evening of each succeeding week till completed. The first Lecture will be free for all who may choose to attend; and the terms for the course will be seasonably published in the papers of the City. For several reasons the Lecturer has felt extreme diffidence in proposing to go before the public in this way. But having for many years bestowed considerable thought upon the topics he proposes to discuss,—having moreover been led by the great freedom, not to say licentiousness, with which the merits of the Bible have been discussed of late, to investigate the subject anew, the result has been, not merely to confirm his former views, but to raise the Scriptures, especially of the Old Testament, more highly in his estimation. He cannot therefore feel satisfied to confine his full and refreshing convictions within his own bosom, or to the very limited circle, in which it has become his lot to move. And he has been constrained to adopt this as the most eligible method in his power, for inviting attention to the *word* he has to say, on the other side of the question.

As to the need there is of such a service he may be mistaken. The Pulpit doubtless has done its office, by way of correcting the evil alluded to. But the doctrine which denies the supernatural inspiration and authority of the Scriptures, and reduces them to the level of mere human compositions, has been circulated beyond the reach of the Pulpit, and probably beyond the reach of all the means, that may be employed to counteract it. Desirous therefore of enlisting his humble efforts in the cause, the Lecturer respectfully solicits attention to what he may have to say upon the subject. LEMUEL CAPEN.

Boston, Oct. 4th, 1842.

Through the secular papers, most of our readers have already received the melancholy intelligence of the decease of Rev. Wm. E. Channing, DD. He died at Bennington, Vermont, on Sunday evening, the 2d inst. We have not room to say more than that we sympathise deeply with our brethren and the community, in the loss which learning, religion and philanthropy have sustained in the death of one who for so many years has been one of their most prominent advocates and defenders. Dr. Channing was born at Newport, R. I., April 7th, 1780, was graduated at Cambridge, 1798, and ordained Pastor of Federal Street Society, on the 1st of June, 1803. He has died therefore in the fortieth year of his ministry, and the 63d of his age.

FRAGMENT SOCIETY.

The Annual Meeting of the Fragment Society will be held at Mr. Samuel Greenleaf's house, 16 Winthrop Place, on Monday afternoon next, at 3 o'clock, a punctual attendance of all the members is expected.

Ladies who cannot attend will please send their subscriptions.

MARTHA B. SMITH, *Secretary*.

FATHERLESS AND WIDOW SOCIETY.

The Fatherless and Widow Society will hold hold their Annual Meeting, on Wednesday, Oct. 12th, at 3 1-2 P. M., in St. Paul's Chapel. Members of the Society, and the public generally are invited to attend. By order,

J. E. WALDO, *Secretary*.

TEACHERS SOCIAL UNION.

The Teachers Social Union, will meet at Pitts Street Chapel, Wednesday evening, Oct. 12, at 7 1-2 o'clock.

Subject—the attendance of older Scholars. W. G. BABCOCK, *Sec'ry*.

MIDDLESEX COUNTY SUNDAY SCHOOL SOCIETY.

At a meeting of Teachers connected with the Sunday Schools belonging to the 'Cambridge Clerical Association,' in Concord, last month, a Society was formed called the 'Middlesex County Sunday School Society.' Its object is to promote the interests of the Sunday Schools within the limits of the Association. The first public meeting of the Society will be held in Waltham, on Wednesday next, the 12th inst, at the Unitarian Meeting-house. The meeting of Teachers, will be at 10 o'clock, A. M., in the Vestry. A public meeting will be held at 2 o'clock, P. M., in the Church. Rev. Mr. Simmons will deliver a discourse on the occasion. Addresses will be made by several Gentlemen, Clergymen and Laymen. All Teachers and others interested are invited to attend.

GENERAL INTELLIGENCE.

Mr. Webster's Speech.—The political friends of the Hon. Daniel Webster having invited him to a public dinner, for the purpose of doing him honor for the part he had performed in the late successful and beneficial negociations with England, and he having declined the invitation to a dinner, his fellow citizens who were disposed to do so met him, at his suggestion, in a more unrestrained way, at Faneuil Hall, on Friday of last week.

After an introduction by the Mayor, Mr. Webster addressed those assembled for nearly two hours. The speech is generally spoken of as manifesting great ability and great independence. Before this time it will probably have been very generally read, throughout the country. It will therefore be unnecessary to give, even an abstract of it. There are, however one or two passages which we desire to quote, on account of their excellent sentiments. The first relates to the probabilities and dangers of war, and was suggested in connexion with a reference to the late treaty with England.

We live in an age which has called into being the exercise of judgment by a new, a great and an elevated tribunal—the public opinion of the world. Nations cannot now war upon each other without subjecting themselves to the reprobation of other states, unless they have grounds sufficient to justify themselves in the good judgment of mankind. The influence of civilization, of commerce, of the light of Christianity, is to restrain in the princes and people of the earth, the gratification of an inordinate ambition through the bloody zeal of war; and every settlement of national difficulties through reasonable negotiation is a new tribute to, and proof of, the benign influence of Christian faith.

The second passage referred to, relates to the public credit. He proceeds to say,—

There is one other subject of the utmost importance. I mean the mortifying state of the public credit. I cannot help thinking that if the statesmen of former days were among us—if Washington were here—if John Adams were here—if Hamilton were here—if Madison were here—they would be deeply concerned and soberly thoughtful about the state of the public credit. I hold a situation in which I am obliged to read communications from our agents abroad, and it is really distressing to perceive the distress they feel at the scorn and contumely with which American credit and American character are treated in Europe. We have national stock which ought to command one hundred and twenty-five per cent.—can a dollar of it be sold? And this Commonwealth is not even she embarassed in her operations, and made to feel the blightning influence of a degraded public credit? And is nobody to make any movement? Is there no mind large enough, comprehensive enough, to show that it can quit party contest, and devote itself to rebuilding our national credit—to the re-establishment of national faith and, I may say, character for honor and morals?—Some are indiscreet enough to talk of repudiation. Does repudiation cancel a debt? Is a State not always bound by her debts, notwithstanding a declaration that she repudiates them? No, gentlemen—repudiation can do nothing but add disrepute to an acknowledgement of inability to pay. It is our duty to arouse the public mind to this subject.

Rhode Island Convention.—The Convention for framing a constitution for the State of Rhode Island, adjourned on Tuesday, to meet again on the third of November, at East Greenwich—the day of the meeting of the General Assembly. The constitution is completed, but is not yet engrossed. The convention passed a resolution requesting the General Assembly to grant them the power to present the qualifications of those who shall vote on the question of adoption of the constitution. A majority of the convention expressed themselves in favor of allowing all who had a right to vote in the election of delegates to vote on the question of adoption.

The Providence Journal gives a synopsis of the several articles of the constitution, which are fourteen in number. We copy the following, in which are embraced the more important articles.—The following is the preamble:

'We, the people of the State of Rhode Island and Providence Plantations, grateful to Almighty God for the civil and religious liberty which He hath so long permitted us to enjoy, and looking to Him for a blessing upon our endeavors to secure and transmit the same, unimpaired, to succeeding generations, do ordain and establish this Constitution of Government.

Article First contains the declaration of rights and privileges; it is full and ample, setting forth clearly the principles of sound government, and securing the rights and privileges of every individual citizen. The first section is as follows:

'In the words of the Father of his Country, we declare, that 'the basis of our political systems is the right of the people to make and alter their Constitutions of government, but that the constitution which at any time exists, till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all.'

The fourth section prohibits slavery.

The following is the section concerning the fisheries:

'The people shall continue to enjoy and freely exercise all the rights of fishery and privileges of the shore to which they have been heretofore entitled under the character and usages of this State. But no new right in these respects is intended to be granted, nor any existing one impaired by this declaration.'

ARTICLE SECOND—*On the Right of Suffrage.*—Suffrage is extended beyond its present basis to all male native citizens of the United States who have resided in the State two years, and in the town where they offer to vote one year; who are registered and have paid a tax, either personal or for registration, of one dollar, within the year previous, or who have been equiped and done military duty within that time according to law. Every person who contributes to the burthens of the State, is thus allowed a voice in the election of all civil officers. To vote upon any question for raising a tax, or for the expenditure of money in any town, or for members of the City Council of Providence—the voter must have been assessed on property to the value of $150. The question whether colored persons shall be permitted to vote or not, is left to the people to decide. The word *white* is not in the constitution, but a separate vote will be taken at the same time with that upon the adoption of the constitution, on the question whether it shall be inserted or not. This will decide whether the blacks shall vote or not, *without* any property qualification. The constitution provides that they shall vote if possessed of a freehold qualification.

Burning at Sea—Loss of the ship St. Louis, of Boston. On the 30th of August, the brig Impulse, on her voyage from Baltimore to Kingston, Jamaica, fell in with the ship St. Louis, of and from Boston for New Orleans, on fire, and took from her, the captain, crew, and passengers, twenty-four in number. So rapid was the progress of the flames, that before those on board the Impulse had lost sight of the St. Louis, she had burned to the water's edge.

The fire was first discovered in the ladies' cabin, about 7 o'clock in the evening of the 29th. The vessel had therefore been on fire all night, and part of the next day, before she was fallen in with by the Impulse. What a night of horror that must have been on board the burning ship.

Part of the cargo of the St. Louis was insured in Wall-street. The vessel is underwritten in Boston. The St. Louis sailed from Boston on the 12th of August.

State Elections.— A general State election is to take place, in twelve of the States, in the course of the present month, and the first half of November. These elections began with that of Georgia on the 3d inst. and end with that of Massachusetts, on the 14th of next month. Some of these elections are of no great moment, in a national point of view, but others have a very important bearing upon the next election of President, and the probable turn of parties. Several of these States choose Members of the 28th Congress, at this election,—on which Congress will devolve the choice of President, in case there should be no choice by a majority of the Electors; and several others choose State Legislatures, on which will devolve the choice of a Senator in Congress, in place of members whose terms expire on the 3d of March next.

But there is a consideration more important than either of these, which gives an interest to the results of these elections, in some of the principal States.—They will serve to show the tone of public feeling, in regard to the great public questions which now divide parties, personal as well as political, and will probably go far towards determining the result of the next national struggle.

The elections in Georgia and Maryland, the former of which takes place to-day, and the latter next week, are both important—both being regarded as doubtful States, and both having a Senator to choose, as well as Representatives in Congress. —The elections in New Jersey and Ohio, which take place on the 10th and 11th of October, are also both important—both having a Senator to choose, and the representation of both being likely to have a decisive influence in determining the character of the next Congress. The principal elections which will follow, are those of New York the first week in November, and of Massachusetts on the second.

The Fighters Indicted. We understand that the Grand Jury of Westchester county have found nearly thirty bills of indictment for manslaughter in the first degree, against persons concerned in the disgraceful fight between M'Coy and Lilly.

Yankee Sullivan and George Kensett, after undergoing a full examination, were fully committed and bail was refused.

A bill of indictment was yesterday found against James Watson Webb, by the Grand Jury of this city, for being concerned in a duel with Marshall. He was held to bail for his appearance, in the sum of $5000. Connected with the examination which led to this indictment, Thaddeus Phelps, Esq. was ordered to be imprisoned ten days in the country prison, for persisting in refusing to answer a question propounded to him by the Grand Jury. —*N. Y. Jour. Com.*

The Distribution of Land Money.—There has been an approximation already made, at the Treasury, to the sums due the several States, under the distribution law of 1841, for the first six months, to wit: from January to June (the first inclusive.) 1842. There has not been as yet, a perfect ascertainment of the aggregate due, as there are various expenses, deductions, &c. to be taken into the account, and these are inuiform and not easy of accurate settlement.

But the gross sum to be divided, as becoming due for the 6 months, will not be far from	$850,000
And the expenses, &c. to be deducted including the per centage due to the States in which the lands lie, &c. &c., will amount to some	300,000
Leaving to be divided among the States, as the proceeds of those six months sales, say	$550,000
To which add (not yet ascertained, but accruing for two months more) the sale from June to September, when the law was repealed, by the passing of the tariff law of 1842, say	184,000
	$734,000

[*Corr. N. Y. Com. Adv.*

By a law of Congress, approved July 27, 1842, it is declared that in all payments to or from the Treasury, the pound sterling shall be deemed equal to four dollars and eighty-four cents. The same rule is to be applied in appraising imported merchandise, where the value is by the invoice in pounds sterling.

The East.—The Moniteur Parisien of Friday evening, announces that a revolution took place in Servia on the 31st ult, and that Prince Michael had escaped into Austria. The insurgents under the command of Voutchilch, soon became masters of the arsenal, and Prince Michael, after defending himself two days, had been at last abandoned by the greatest part of his troops, and compelled to seek his safety in flight.

Accounts from the Turkish frontier of the 31st ult state that Chekib Effendi, the Ottoman commissioner, had arrived at Belgrade, and been received there with great honors. He formerly insisted on the recall of the exiled state councillor Petrowitz and others, and it was deemed highly probable that the present ministry in Servia would be compelled to retire.—The intelligence from Balgaria was satisfactory.

The Augsburg Gazette of the 14th inst. quotes a letter from the frontier of Turkey of the 4th, announcing that the tribunals of Wallachia had sentenced to death Vogorides, the chief of the conspiracy which broke out last winter at Braila, together with eleven of his accomplices. The condemned individuals not being rayahs, they were given up to the consuls under whose protection they were placed. Vogorides was delivered up to the Greek consul on the 20th ult. and immediately sent off to Greece, where the penalty was to be carried into execution.

According to the Gazette du Midi of the 13th inst. the Russians had experienced another check in Circassia. The Insurgents surprised at night and cut to pieces a body of about 10,000 men, encamped under the walls of Marga, and made themselves masters of that fortress, which they entered together with the fugitives. Nearly the whole of the troops in the camp were put to the sword, and a number of officers were made prisoners.

MARRIAGES.

In this city, by Rev. Mr. Young, Lieut. J. W. Revere, U S N. to Miss Rosa D. Lamb, daughter of the late Benj. W. Lamb, Esq. all of this city.

2d inst. Mr. Horace Peabody to Miss Dianna Parkhurst, sister of Lieut. D. H. Parkhurst, both of Boston.

In this city, by Rev. J. S. Thompson, Mr. William H. Barney, of Swanzey, to Miss Harriet N. Peck, of Rehoboth, Ms.

DEATHS.

In Bennington, Vt. on Sunday, the 2d inst. of typhus fever, Rev. William Ellery Channing, D. D. of this city.

At his residence, in New Winsor, Orange County, N. Y. 14th inst. Moses Ely, Esq. 53.

In New York, on Monday, Mr. Geo. S F. Roulstone, eldest son of Col. M. Roulstone, of this city, 33.

In Barnstable, 2d inst of typhus fever, Miss Margaret, daughter of David Crocker, Esq. 25.

VALUABLE SCHOOL BOOK—The Pictorial Primer; being an introduction to the Pictorial Spelling Book, designed as a first book for children, in families and schools, by R. Bently, author of the Pictorial Spelling Book, &c.

The alphabet is given in a variety of forms, associated with pictures and ornamental letters. The spelling lessons embrace a variety of the most familiar words in the language, interspersed with pictures, to assist the child in pronouncing the words, and comprehending their meaning. The reading lessons are composed mostly of words of one syllable, illustrated by numerous engravings. An examination of the picture gives a general knowledge of the subject, and presents it more forcibly to the mind; imparting instruction by the sense of sight as well as that of sound The engravings are all new, and made expressly for this work. No expense has been spared to make it well deserving the attention and patronage of parents, and those to whom is entrusted the instruction of children. Teachers and all interested, are respectfully requested to examine the book—published by SAXTON & PEIRCE, 133 Washington st. o8

ENGLISH BOOKS RECENTLY IMPORTED —Hood on warming buildings by hot water, 8 vo; Seary's designs for Tombs and Cenotaphs, 8vo; the Laws of the Papacy, by Rev R. J. M. Ghee, 12 mo; Barber's Version of the Minor Prophets, 12mo; Impey's illustrations of German Poetry, 2v, 12mo; Blair's Inquiry into state of Slavery amongst the Romans; Baillie on the Nature and Dignity of Christ, 8vo; Sir Isaac Newton on two corruptions of Scripture; Eyre's Illustrations of St. Paul, 2v 8vo; Memoir of Lant Carpenter, 8vo; Sermons on Practical Subjects, by L Carpenter, 8vo; Travis's Letters to Gibbon, 8vo; the Nestorians or the lost Tribes, by A Grant, MD, 8vo; Unitarianism Defended, Lectures at Paradise St. Chapel, 8vo; Straus's Leben Jesu, 2vols, 8vo; Hobbs English Works, 8vo; Fuller's Worthies of England, 4vo, 8vo; Apostolical Epistles, 8vo.

For sale by JAMES MUNROE & CO, 138 Washington st. o8

SPIRIT OF THE NINETEENTH CENTURY—The September Number of this periodical is just received by WILDER & CO, 71 Washington street. This work to which we invite the attention of the community, is a religious monthly, edited, with great learning and ability, by Robert J. Breckenridge, D. D., of Baltimore, and may fairly be considered the popular representative of the Old School Presbyterian body of Christians in the United States. Let that large and respectable body be judged of by their authorized and acknowledged writings. The talents and standing of Dr. Breckenridge, Editor of this periodical, is a sort of exponent of the ability with which it is conducted. The present number contains eight articles, besides 'A Sermon preached at the opening of the Synod of Cincinnati,' one of which articles, the eighth, entitled, 'Intercourse between the General Association of Massachusetts, and the General Assembly of the Presbyterian Church,' is of sufficient importance to attract universal attention. The mechanical execution of the work is very handsome, and the subscription price only $2,50 per year, in advance. Sub criptions received at this office. o8

CHAPEL HYMN BOOK—For the use of Small Churches, Vestry meetings and Sunday Schools, Fourth edition. This little hymn book contains 437 hymns, some of which were selected with special reference to Sunday Schools. The present edition is printed on larger paper than the former, which renders it more acceptable for Vestry and Social Meetings. The price is now reduced to 25 cents per copy, in strong binding. Published at SIMPKINS'S Book and Stationary Rooms, 21 Tremont Row. o8

ANNUALS FOR 1843—The Christian Souvenir, an offering for Christmas and New Year, edited by I. F. Shepard—The Gift, beautifully illustrated; received and for sale at SIMPKINS'S, 21 Tremont Row. o8

THE CHRISTIAN SOUVENIR FOR 1843—An offering for Christmas and the New Year, edited by Isaac F. Shepard—embellished with six beautiful engravings—Mar Yohannan, How beautiful upon the Mountains, Sisters of Bethany, Perils of the Deep, The Noonday Rest, Holy Hours.

Contributors—N. P. Willis, Hubbard Winslow, Mrs Sigourney, Nehemiah Adams, T. M. Clark, S. J. Hale, Miss Gould, Wm. M. Rogers, R. C. Waterston, Geo. B. Cheever, Catharine E. Beecher, Chs. Rockwell, Seba Smith, John Inman, Dr. Beecher, Roy Palmer, &c—this day published and for sale by W. CROSBY & CO, 118 Washington st. o8

A KISS FOR A BLOW, or a collection of stories for children, showing them how to prevent quarreling, by Henry C. Wright.

The Czarina, an historical Romance of the Court of Russia, by Mrs Holland, price, 25 cents—complete in 1 volume—just published; for sale by W. CROSBY & CO, 118 Washington st. o8

NEW TRACT, NO. 182.—On the Nature and Province of Natural and Revealed Religion, by Orville Dewey, D. D., being Tract No. 182, for Sept., published by JAMES MUNROE & CO., Agents of the American Unitarian Association. oct 8

NEW BOOKS—Library of Select Novels No 5, containing Eugene Aram, a Tale by E. L. Bulwer, author of Zanoni, Night and Morning, &c; History of the U. States or Republic of America, by Emma Willard; The Rose of Sharon, a Religious Souvenir for 1843, edited by Miss Sarah C. Edgarton, embellished with five beautiful steel engravings; Friendship's Offering, a Winter's Wreath for 1843, beautifully bound in arabesque morocco, and embellished with highly finished engravings; The Christian Souvenir for 1843, edited by Isaac F. Shepard, beautifully bound and illustrated; The Gift for 1843, a Christmas and New Year's Present, magnificently bound in calf extra— the plates by first rate artists. For sale at TICKNOR'S, corner of Washington and School sts. oct 8

HEAVEN UNVEILED, or Views of Immortal Life and Glory, by Joseph Freeman, of England. Just imported and for sale at TICKNOR'S, corner of Washington and School sts.

THE DIAL.—A Magazine for Literature, Philosophy and Religion, No. 10, for October, 1842. Received at TICKNOR'S, corner of Washington and School sts. oct 8

THE MONTHLY MISCELLANY FOR OCTOBER.—The Monthly Miscellany of Religion and Letters, Edited by Rev. E. S. Gannett.

Contents.—Tradition, Reason, and Scripture—African Colonization—The 'Coming of Christ in his Kingdom'—The Name and Character of Christian —Burnap's Lectures on the History of Christianity—Self-Conservation—A Sermon, by Rev. Joseph Angier—Notices of Recent Publications—Intelligence, &c. &c. &c. WILLIAM CROSBY & CO., Publishers, 118 Washington street. oct 1

NEW PUBLICATIONS—Prof. Nichol's New Work, on the order and phenomena of the Solar System, 1vol, 12mo, with plates; Attractions of Language, by Benj. F. Taylor, 1vol, 12mo; Christ our Law, by Caroline Fry; First Impressions, or How to make Home Happy, by Mrs Ellis; Barstow's History of New Hampshire; Henshaw on the Prophecies; Duffield on the Prophecies; Folsom on Daniel; Stuarts Hints on Prophecy; for sale by TAPPAN & DENNET, 114 Washington st. o1

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POETRY.

The following extract is from an old exchange paper :—*American.*

Gray's Elegy in a Country Churchyard has probably been more read and admired than any piece of composition in the English language. It was seven years from the time the author began this exquisite morceau before it was finished. It has had a thousand imitators, but it will not be contended that any one has reached the touching simplicity of the original. It has been more successfully approached by an American writer than by any other person. Several years since an anonymous author published in a Rhode Island paper, the presented amendment, thinking 'that Gray had not given the subjects of his muse enough of a religious character to make the charm complete.' It was suggested that it should follow the stanza beginning—

'Far from the maddening crowd's ignoble strife.'

There is piety and poetry in every line of it.

No airy dreams their simple fancies fired,
No thirst for wealth, nor panting after fame ;
But truth divine, sublimer hopes inspired,
And urged them onward to a nobler aim.

From every cottage, with the day arose
The hallowed voice of spirit-breathing prayer ;
And artless anthems, at the peaceful close,
Like holy incense, charmed the evening air.

Though they, each tome of human lore unknown,
The brilliant path of science never trod,
The sacred volume claimed their hearts alone,
Which taught the way to glory and to God.

Here they from Truth's eternal fountain drew
The pure and gladdening waters day by day ;
Learnt, since our days are evil, fleet, and few,
To walk in wisdom's bright and peaceful way.

In yon lone pile, o'er which hath sternly pass'd
The heavy hand of all destroying Time,
Through whose low mouldering aisles now sighs the blast
And round whose altars grass and ivy climb.

They gladly thronged their grateful hymns to raise,
Oft as the calm and holy Sabbath shone ;
The mingled tribute of their prayers and praise
In sweet communion rose before the throne.

Here, from those honored lips, which sacred fire
From heaven's high chancery hath touched, they hear
Truths which their zeal inflame, their hopes inspire,
Give wings to faith, and check affliction's tear !

When life flowed by, and like an angel, Death
Came to release them to the world on high,
Praise trembled still on each expiring breath,
And holy triumph beamed from every eye.

Then gentle hands their 'dust to dust' consign ;
With quiet tears, the simple rites are said ;
And here they sleep, till at the trump divine,
The earth and ocean render up their dead.

THE LOVED AND LOST.

Time hath not power to bear away
Thine image from the heart ;
No scenes that mark life's onward way
Can bid it hence depart.
Yet, while our souls with anguish riven,
Mourn, loved and lost, for thee,
We raise our tearful eyes to heaven,
And joy that thou art free.

We miss thee from the band so dear
That gathers round our hearth,
We listen still thy voice to hear
Amid our household mirth—
We gaze upon thy vacant chair,
Thy form we seem to see,
We start to find that thou't not there,
Yet joy that thou art free.

A thousand old familiar things,
Within our childhood's home,
Speak of the cherished, absent one,
Who never more shall come.
They wake with mingled bliss and pain,
Fond memories of thee ;
But would we call the back again ?
We joy that thou art free !

Amid earth's conflict, woe, and care,
When our dark path appears,
'Tis sweet to know thou can'st not share
Our anguish and our tears—
That on thy head no more shall fall
The storms we may not flee :
Yes, safely sheltered from them all,
We joy that thou art free.

For thou hast gained a brighter land,
And death's cold stream is past—
Thine are the joys, at God's right hand,
That shall forever last ;
A crown is on thy angel brow,
Thine eye the King doth see,
Thy home is with the seraphs now—
We joy that thou art free !

MISCELLANEOUS.

SUNDAY SCHOOL CELEBRATION AT TAUNTON.

The following Report of a Sunday School celebration at Taunton was handed to me for publication in the Register. It was my privilege to be present on that occasion, and the great gratification I received can be better understood by the Report, than I am able to express. These celebrations are productive of great good, and cannot but leave durable and valuable impressions upon the minds and hearts of the young. I trust the length of the Report will not prevent its entire publication, as it will be read with interest by all who are interested in Sunday Schools, and who are not ? R. M. B.

On Wednesday, the 21st of September, the Sunday School, connected with the Unitarian Society of Taunton, held its annual festival. It was a day long anticipated and fondly welcomed by many, and although at this time, circumstances added to our usual festivities a melancholy interest, still it was with warm hearts and willing minds, that we prosecuted our preparations for the occasion.

It may not be known to all the readers of the Christian Register, that for the past nine years, the Pastor of the Unitarian Society has annually greeted at his own residence, the Teachers and pupils of the Sunday School with such members of the Parish as felt an interest in this institution, or desired to exchange friendly salutations with each other. It is not claiming too much, we believe, to say, that in his parish commenced the custom of social gatherings among Sunday Schools, a custom which rightly conducted and duly appreciated, is destined to exert a salutary influence upon the rising generation.

On this occasion, the house of the Pastor, admirably adapted to such a fete, was tastefully decorated with arches, festoons, wreaths and flowers. The noble pillars wreathed with evergreen, the balcony hung with festoons of the same, the gateway, with its simple yet beautiful arch, on which was inscribed in evergreen, the letters 'Sabbath School,' all contributed to produce an impressive effect on the minds of the beholders ; while beneath the lofty and overhanging trees, the ample table loaded with the generous contributions of the parishioners, gave token that although 'the feast of reason and the flow of soul,' awaited the elder members of the parish, something more satisfactory had been prepared for the physical necessities of the young.

At the hour of half past one, the procession, under the superintendence of the Chief Marshall, William A. F. Sproat, left the house for religious services in the Church. The Pastor, Superintendent of the School, James P. Ellis, Esq., with invited guests, led the way. Then followed the male members of the school, with their respective teachers, the children of the infant department, the female members of the school, ladies of the Society and other friends disposed to join us. Banners were interspersed through the procession, bearing appropriate texts of Scripture as mottoes. Having arrived at the Church, the services commenced with an invocation by the Rev. Mr. Bigelow, followed immediately by a hymn sung by the Juvenile Choir. We then listened to an address by R. W. Bayley, Esq., of Boston, one of the agents of the Sunday School Society. His subject was the salutary influence of the Sunday School upon those connected with it, and through them, upon the members of Society in general. It was full of encouragement to the young, to persevere in the path of duty, and opened even to the humblest child, a field of high and noble exertion. He closed his address with short and appropriate remarks to the Teachers of the School.

The Rev. C. F. Barnard then rose for the purpose of tendering to the teachers and pupils of our school, in the name of the Chapel, a vote of thanks for the flowers collected by them, to aid the benevolent intentions of this institution. He alluded in brief but touching terms to the good produced by these mute messengers of sympathy and affection, declaring that if no other good had been effected, the kindly feelings awakened in the hearts of all who beheld the procession, were worth all the trouble of collecting and arranging the flowers.

Dr. Flagg, of the city, who had kindly come among us on that day, followed the Rev. Mr. Barnard, in a beautiful and appropriate address upon the adaptation of the moral and physical laws of God to His intelligent offspring. The command, 'Be ye perfect', implied not only its own practibility, but a corresponding duty on one part, to avail ourselves of the means and helps put within the reach of all. Our limits forbid our making more than a brief allusion to his remarks. We can only add that they, with the addresses made by our other friends, were highly acceptable to an attentive and interested audience.

After singing the following original Hymn, written for the occasion, by a teacher of the school, followed by a benediction by the venerable and Rev. Mr. Hall, we re-traced our steps to the house of the Pastor.

ORIGINAL HYMN.

Father! once more around Thy throne,
In praise and prayer thy children bend,
To Thee our secret thoughts are known,
On Thee we day by day depend.

Our earthly bread, our bread divine,
Are tokens of Thy watchful care;
While such unmeasured love is Thine,
Thine be our fervent, grateful prayer.

Bless him who at this altar stands
With the best blessings of Thy love:
Prosper the labor of his hands,
And grant him rich reward above.

O Father! give Thy children grace,
The path of holiness to tread,
Till we behold Thee 'face to face,'
Where joy's unclouded light is shed.

And though our hearts may meet no more,
As on this sadly-joyous day,
Thy ceaseless favor we implore;—
Shed on our path Thy guiding ray.

Thou by whose care we move and live,
To Thee our waiting eyes we raise!
For ashes, heavenly beauty give:
For sorrow, radiant robes of praise.

Where'er our earthly lot be cast,
Be ours one faith, one hope, one love;
And ours, when life's short dream is past,
A meeting in Thy courts above.

Y. L. E.

A few drops of rain warned us that our march must be rapid. The distance being short, we soon reached our destination, where the children were quickly and quietly seated at the table of refreshments prepared for them. Previous to the invocation to the throne of grace, an interesting ceremony was to be performed, the presentation of a silver pitcher to our beloved Pastor, bearing the following inscription :

Presented to the Rev. Andrew Bigelow, by the Teachers of the Unitarian Sunday School, Taunton, Mass., in testimony of his fidelity as a friend, his graces as a Christian, and his zeal and ability as a minister of the Gospel.'

Mr. Bigelow having previously signified his intention of dissolving the connexion hitherto subsisting between himself and the Society under his pastoral care, it was deemed suitable and necessary to present him with some testimonial of the regard and esteem, which the Teachers individually and collectively entertain toward him. The sum of forty-five dollars was raised for the purpose, each giving willingly of his ability to the desired object, and all conscious that even a far richer memorial would fail to convey to his heart, any adequate expression of the ardent affection, the sincere gratitude and the warm esteem which the labors of his devoted ministry have elicited from the hearts of his co-adjutors in this holy mission.

It was put into the hand of our Pastor, by T. P. Ellis, Esq., who, in a brief but pertinent address, presented it to him, in the name of all the Teachers, as a testimony of their appreciation of his faithful, devoted and efficient services in their behalf. In consequence of the increasing rain he was compelled to shorten his address, for which reason the reply of Mr. Bigelow was also deferred until we could be sheltered from the inclemency of the weather. In a short space of time, the tables were cleared, the children returned to the house, where they partook with the greatest decorum of the refreshments provided for them.

Immediately after the collation the Teachers with a large number of the parish and several of the pupils assembled in a spacious hall, while the adjacent rooms were filled with attentive listeners. In presence of these, our Pastor responded in a touching and feeling address to the kindly sentiments expressed toward him by our Superintendent. Silence pervaded the whole throng, broken only by the voice of the speaker and the unrestrained weeping of most of the audience ; while the hearts of all, touched by the prospect of separation, bore witness to a common sorrow and a common sympathy.

It is not lightly broken, the tie between a faithful minister and a grateful people, and all who witnessed that scene will own the fidelity with which parochial duty has been performed on the one side, and the strength of affection and gratitude subsisting on the other. That expression of regard was not the forced, feeble or feigned semblance of an esteem which had no real existence, but the spontaneous out-burst of full, sincere, and devoted hearts.

The festivities of the day closed with an entertainment provided for such members of the Parish as accepted the general invitation to remain ; and to upwards of a hundred of whom tea, coffee and suitable refreshments were dispensed from tables at which the guests were seated. The rain mean time had ceased, and arching the heavens on one side, while the other was serene with the beams of the parting sunlight, stood the bow of God, emblem of hope, pledge of divine goodness. Few regretted that the shower had fallen. It was greeted, indeed, as a welcome guest ; for it brought us together in kindlier fellowship, and proved that large as was the number of guests, the Pastor's house, like his heart, could contain them all. It is estimated that, at one time, between four and five hundred were collected beneath a common roof.

A few words and we have done. The present has been a season of peculiar and solemn interest. Our school, nine years since, numbering about seventy, has now enrolled on its list, upwards of two hundred and fifty, giving an average attendance of about one hundred and seventy. More than forty teachers are engaged in the duty of instruction, all of whom feel a kindly interest in the school, and a large number a deep religious sense of the responsibility devolving upon them. Of these, besides others previously communicants, seven were admitted to the church at our last communion, at which time also six others made a similar profession. On the same day, the ordinance of baptism was administered to adults, and thirteen children, from the age of four to fifteen.

God has thus blessed the ministry of his servant hitherto. God bless and prosper him hereafter! Wherever he may go, there may the smile of the Father be with him, and the protection of Omnipotence encircle him. Wherever he may go, there may friends be raised up to him, warm as his virtues merit, and true as beats his own heart to the interests of those he serves. Though we part for a time on earth, may He give us grace to meet in heaven. To that tribunal, far exalted above human judgment, may we refer all our action ; confident that if 'weighed in the balance and found wanting,' Infinite purity and goodness awards the verdict, and assured also that He, to whom all hearts are open and all desires known, and by whom all motives are judged, will not suffer his faithful servants to pass unrewarded.

Y. L. E.

PROFESSOR MORSE'S ELECTRIC TELEGRAPH.

We were highly gratified yesterday by witnessing the practical operation of the Electric Telegraph invented by our countryman, Prof. S. F. B. Morse—of which all our readers have heard, but with the principle and beautiful operation of which, we apprehend, but few are acquainted. We regard it as among the most wonderful and, prospectively, the most useful applications of science to the great purposes of life which the present age has seen. It proposes, and, for aught we can see, with good success, to announce, in every part of the country to which it may be extended, any information with unerring certainty and at the same instant of time. This stupendous result is to be accomplished by the power of galvanism ; and the instrument by which it is to be done, though perhaps difficult of description, is yet simple and its operation easily understood. In the first place, by an alphabet, in which the twenty six letters are represented by different combinations of the *dot* and the *dash*, the communication is written upon paper at the remote extremity of the Telegraph. The machine by which this is directly done is small and simple, moved by a weight like clock work, the slip of paper being wound about a cylinder and carried under the style by the operation of the machinery. To the style or pen which makes the mark is attached, to a convenient method, a piece of iron which rests just above a mass of soft iron, which is instantly rendered a magnet by the transmission of the electric current. The operation of the Telegraph is therefore easily seen. Suppose one extremity to be in Washington and the other in New York—the communication being formed by protected wires traversing the intermediate distance. A person at Washington wishes to convey news to this city. He has before him the two extremities of the wires and the means of sending along them a current of the electric fluid. The instant he brings them together the soft iron mass in New York becomes a magnet—the iron above it is drawn towards it and the style to which it is attached is pressed upon the paper, and this being carried forward by the machinery which is at the same instant, by another magnet, set in motion, receives the impression. As soon as the two wires are separated, the soft iron is no longer a magnet—the iron above is no longer attracted and the pen no longer rests upon the paper. By bringing the wires in contact and instantly separating them, a *dot* is made ; by keeping them in contact for a little time, a *dash ;* and by the combination of these two, all the words in the language may be written and read.

By the most accurate experiments that have been made, it is found that the electric fluid moves at the rate of 288,000 miles in a second ; and as this is the only limit to the speed with which news may be transmitted by Prof. Morse's Telegraph, it is evident that for all terrestial purposes it promises all that the most *enterprising newspapers* could desire. Fifty letters can easily be made by it in a minute—so that the President's Message, or any other document, could easily be sent to any part of the continent faster than a compositor could set it up. The modifications to which it may be subjected are almost endless. Prof. Morse has already invented a method to make his Telegraph *speak* as well as write ; another to enable the locomotive upon a rail road track to 'report progress' at every mile or furlong of its career, at the most distant extremity, without the aid of any man ; and a third whereby the same thing may be announced in all the cities of the Union at the same instant.

The advantage of this Telegraph over that of Wheaston, of which so much has been said, are evident and marked. It will be recollected from our description of that invention that the letters or words are indicated by the direction given to a magnetic needle by the electric current. In this case, then, unless some one were watching at the instant, the needle would change its position and the message be lost. By Prof. Morse's Telegraph the words are *written down*, letter for letter, and may be read as well a year as a minute afterward. It is found, too, that the passage of a cloud charged with electricity over the instrument completely deranges the operation of the needles in Mr. Wheaston's instrument, and that in a certain state of the atmosphere it is therefore entirely worthless. Nothing of this kind has the slightest influence on the Telegraph of Prof. Morse. Its operation is always instantenous, certain and complete. It has already been fully tried for a distance of nearly forty miles, and is just as effective as at a distance of as many feet.

The immense importance of this invention must be seen at a glance :—it will be a powerful engine, for good or for evil, as those into whose hands it may fall may be disposed to use it. We understand that Prof. Morse intends immediately to submit his experiments to Congress with a view of asking an appropriation to enable him to perfect his arrangements, if the Government shall not see fit to purchase it for its own purposes. We trust that it will receive the attention it deserves, and that out of regard to their own interests as well as in justice to the distinguished inventor, the authorities at Washington will secure its control. If it should pass into the hands of private companies it might prove a formidable rival to the Post Office Department in some of its most important functions, and in subserving the purposes of stock-jobbers and gamblers, might be productive of infinite mischief and injustice. Prof. Morse has already spent upon his invention years of ardent labor and thousands of dollars from his private purse : and though a committee in the house has once reported unanimously in favor of an appropriation of $30,000 to establish a line of Electric Telegraphs—nothing decisive has ever been done by Congress. We trust the invention will, as soon as possible, receive the attention its high importance and utility so justly merit.—*N. Y. Tribune.*

THE TEETH, THE TEETH !—It has ever been a desideratum with the dental profession to procure some suitable Cement, with which Teeth might be filled that were too far gone by decay to admit of their being filled with gold, silver, or any other substance. DR. STOCKING, Surgeon Dentist, has the pleasure of saying to that portion of the community who are suffering from Teeth thus decayed, that after much scientific research and expense, he has obtained the much desired and long sought for article, which being of the consistency of paste, is easily introduced into all the irregularities of the cavity, without producing the slightest pain; and thus moulded so as to give to the tooth its original form. In the course of a few hours it becomes hard like stone, and will remain firm and incorruptible, preventing further decay, and restoring the tooth to its lost usefulness in masticating food. The Paris instruments with which DR. S. extracts teeth, have been justly pronounced by the most eminent Dental professors, superior to all others that have ever been invented for that purpose; the whole set, consisting as it does of a separate instrument for each tooth in the jaw, so perfectly adapted in all respects, that in the most difficult and apparently hopeless cases, they will remove teeth, stumps and roots, with a safety and facility truly surprising. DR. S. has just received a full supply of English, French, and American mineral Teeth, of uncommon beauty and perfect resemblance to the natural teeth. Terms.—for setting on Gold Plate from $3 to $5—for setting on Pivot from $1,50 to $2.50—Filling with pure Gold $1,00—Filling with Cement from 50 cts to $1,00—Filling with Silver from 50 cts. to $1,00—Filling with Tin from 50 to 75 cts.—Extracting 25 cts. Examinations and advice gratis. All operations warranted. Office No. 266 Washington street. a28

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